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GIRLS' BOARDING SCHOOL AT MATSUYAMA, MISS JUDSON, PRINCIPAL. (See Page 431.)

Life and Light

Vol. XLII.

OCTOBER, 1912

No. 10

It seems fitting that the Seventy-fifth Anniversary of the founding of Mt. Holyoke College should have special prominence in this number of Mt. Holyoke's LIFE AND LIGHT. The celebration is to be one of such Anniversary importance that it is hoped that the President of the United States may be present as one of the speakers. Eminent men and women will gather from all parts of this country to attend these exercises at South Hadley, October 8th and 9th. Two of our secretaries have been invited to speak,—Miss Calder, who has recently been elected president of the Boston Mt. Holyoke Alumnae Association, will tell of the missionary interests of the College, while Miss Preston, class of 1910, will speak of the "Mt. Holyoke College Woman in Social, Philanthropic and Religious Work." Among our readers are hundreds of devoted women who have been students at the College or at the Seminary in the old days, or whose daughters have enjoyed the privileges denied their mothers; best of all reasons, however, is the fact that among our missionaries on the field have been and still are scores of women who have transplanted the ideals of their *alma mater* into many of the dark places of the world because they have found those ideals suited to the best development of the awakening girlhood of the world, under the touch of God's transforming power. On page 414 will be found a reproduction of the tablet unveiled in 1909, bearing the names of the missionaries who were students during the first fifty years of the life of Mt. Holyoke. It will be seen that among these names are many dear and notable in the annals of the Woman's Boards of the Congregational Church. It is obviously impossible even to mention the schools in the different mission fields which are animated by the Mt. Holyoke spirit. A few institutions have been selected and they must stand as types of the many. Miss Alice Seymour Browne of Peking, who is supported by the students and alumnae

of the College, has arrived from China in time to be present at this great gathering. Wearers of the blue will be much in evidence, and many who are not present and who have no place in these festivities, will breathe a prayer for the long life of Mt. Holyoke College and her honored president,—Mary E. Woolley.

It is a happy happening that this number sets forth also the matter of our educational work. Miss Hartwell's leaflet, "Educational Reform in **Our Educational** China," following the subject of Chapter III of the **Work.** book, is just about being published by the W. B. M. I., and we are permitted to print parts of it in advance (page 422). Miss Lamson contributes the first of her articles on Japan, "The Educational Trend in Japan," page 427, and Miss Grace P. Knapp tells of "Mother and Daughter" in connection with the Mt. Holyoke article.

Three times before has the American Board held its annual meeting in Portland, Maine,—in 1838 when it had but one hundred and eleven corporate members, none living as far west as Chicago; **The American Board** in **Portland.** in 1851, when it met with High Street Church and held what is recorded as one of the largest meetings which had then been held, and in 1882 with Dr. Mark Hopkins as presiding officer. Now, October 8-11, 1912, it will hold its one hundred and third annual meeting with the Williston church in that city,—the church known all over the world as "Father Endeavor's church," where Rev. Jesse Hill is now pastor. Rev. Watson L. Phillips, of New Haven, will preach the sermon, there will be a Christian Endeavor Rally in Williston Church, addressed by Dr. Clark, a recognition service in memory of the martyrs of Paoting-fu, Miss Morrill and Miss Gould, addresses by Dr. Dunning, just returned from his world tour, Rev. J. E. Ritson of London, and Sir Andrew Fraser. There will be great mass meetings in the evening, held in the new City Hall, with its wonderful organ, the fourth largest in the world, and a woman's meeting, Thursday afternoon, October 10th, in State St. Church, where it is expected addresses of unusual interest will be given. It looks now as if a very large number of missionaries, veterans and newly appointed would gather at this meeting. With such subjects as "The New China," "The Mohammedan World," "The Redemption of Africa," and like topics presented by experts from these lands, and with the well-known hospitality of the Forest City, one may reasonably look forward to "sitting in heavenly places" in these early autumn days, if permitted to "go to Portland with the Board."

Do not overlook the notice of the annual meeting on page 454, and note especially the change of plan in the Tuesday preliminary meeting for **W. B. M. Annual Meeting.** Historic Andover with its varied associations offers many attractions, while the review of the year's work, the presence of the Foreign Secretary and Treasurer who have recently returned from a trip around the world visiting mission stations in Ceylon, India, China and Japan, a special session for young people, also addresses by missionaries and others, insure a program of unusual interest.

Not so many missionary friends have come our way in August this year as is the case sometimes. Those who have sought the seventh floor of **Missionary Personals.** the Congregational House have found a warm welcome to a cool spot! Among them have been Miss Emily Moore of Berkeley, Cal., who came to Boston, "not knowing a soul in the city," but who sailed August 21st in company with Miss Norton who was returning to Aintab, feeling assured that she had left several friends there; she goes to the Collegiate Institute in Smyrna for temporary service; Miss Hattie L. Hale of Cleveland, who has spent four years in Turkey, assisting in Gedik Pasha, Brousa, and Adabazar; and Miss Nellie J. Arnott of Kamundongo, West Africa, who is supported by the W. B. M. I., but who will spend her furlough with her parents who now reside in California, have also visited the Rooms.

Mrs. James P. MacNaughton arrived in August and has been at Mountain Rest, Goshen, Mass., spending a few weeks with her daughters there before resuming her work in Brousa. Miss Alice S. Browne of Peking, reached Boston, August 28th, and is spending September with relatives in Holden, Mass., where are also her father and mother, Rev. and Mrs. J. K. Browne of Harpoot. Rev. and Mrs. E. W. Ellis and Miss Mabel Ellis of the North China Mission have reached the Pacific Coast for furlough; Dr. and Mrs. C. W. Young of the same mission arrived in New York, August 7th; while from Turkey we note the arrival of Rev. and Mrs. T. A. Elmer of Marsovan, and Dr. and Mrs. Robert Chambers and Rev. and Mrs. Lawson P. Chambers of Bardezag. Rev. and Mrs. S. Ralph Harlowe sailed for Smyrna, August 13th, after a very delightful farewell from the South Church in Brockton, Mass., which has assumed their support; Miss Olive Greene of Belmont, Mass., sailed for Smyrna, September 7th, going for one year to the Collegiate Institute; Miss Louise E. Miske, sent out by the W. B. M. I. as a teacher for the Woman's Union College in Peking, sailed from San Francisco,

August 23d; Rev. and Mrs. William Sanders of the West Africa Mission sailed August 31st, and Miss Margarita Wright went by the same boat to Barcelona, Spain; Miss Vina M. Sherman of Topeka, Kan., sailed in July, for Erzroom, Turkey, sent by the W. B. M. I. to become Miss Atkin's associate in the girls' school there.

At the noonday service at the Board rooms, August 30th, Dr. Patton gave the commission of the American Board to Miss Anna Eleanor Fronzen of Chariton, Iowa, who sailed August 31st for the Marathi Mission, where she will be in charge of the Little Boys' Home in Bombay, so generously supported by Dr. and Mrs. J. E. Abbott.

Hearing it hinted at Northfield that some of our good workers, while appreciating the fine leaflets offered at our table of literature there, yet

Helps for the Study of China. felt the need of something less expensive which might be used in quantities at a given meeting, as a reminder of the program, we are now offering a set of six "penny leaflets," each containing some anecdote or statement about our work in China, reprinted in some cases from LIEE AND LIGHT or the *Missionary Herald*. These are printed in the colors of the new Chinese flag and sold for five cents for the set, or a penny each.

Two sets of programs for use by different classes of students of the text-book are also ready. Mrs. Mary Stanley Gammon has prepared outlines to be used by societies having access to good libraries and having members who are able to put time and thought into working up a meeting. Mrs. Theodora Crosby Bliss, secretary of the Southeastern District for the Philadelphia Branch, offers a simpler set of programs, adapted to the needs of societies who have little material outside the text-book and the missionary magazines. However, Mrs. Bliss' programs are accompanied by a rare list of reference books, and Mrs. Gammon's contain suggestions for devotional exercises, so it has seemed best to print the two in one booklet, leaving program committees to combine and substitute, adapt and assimilate as pleases them, remembering always that these are simply outlines, and not predigested meetings. The book is bound in blue and is of attractive appearance.—price eight cents.

Notice of the various helps for the Junior societies will be found on the last page of cover and also from month to month under "Our Junior Work."

A few sets of Japanese kindergarten postals may be had on application to Miss Hartshorn,—they show the Imadegawa Kindergarten in Kyoto, price ten cents for set of three cards.

A cable received by the American Board from the Rev. Lucius C. Porter of Tung-chow, China, reported serious riots and an extensive conflagration

Riots in in that city, August 25th,—the work of discontented soldiers Tung-chow. stationed there. Apparently the mission property was unharmed. Mr. Porter was the only American missionary there at the time. As Tung-chow is a military center, such outbreaks on the part of malcontents are not surprising, but the news makes us realize afresh through what exciting scenes our missionaries in China are passing.

THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD

RECEIPTS FROM JULY 18 TO AUGUST 18, 1912

	For Regular Work.	For Buildings.	For Work of 1912.	For Special Objects.	From Legacies.	Total.
1911	\$2,984.25	\$1,014.27		\$150.70	\$4,514.96	\$8,664.18
1912	3,349.28	554.00		156.04	2,211.07	6,270.39
Gain	365.03			5.34		
Loss		460.27			2,303.89	2,303.79

FOR TEN MONTHS TO AUGUST 18, 1912

1911	\$2,381.24	28,441.14		1,877.18	21,701.55	134,401.11
1912	87,641.13	11,057.04	4,886.55	2,214.64	17,094.63	122,893.99
Gain	5,259.89		4,886.55	337.46		
Loss		17,384.10			4,606.92	11,507.12

THE MISSIONARY INFLUENCE OF MOUNT HOLYOKE

BY HELEN B. CALDER

It is impossible to speak of Mount Holyoke and missions without some reference to the devotion of Mary Lyon to the missionary enterprise from her earliest days. The test of true loyalty to our great missionary command and Leader is our sacrificial offering of money, prayer and service. This test Mary Lyon met at every point. When quite young she led a mission band of sixty children in Buckland, "climbing stone walls and letting down pasture bars in furtherance of her invitations." When principal of the Seminary she accepted the presidency of a missionary society. She gave regularly from a third to a half of her tiny salary and her teachings and example inspired her students and teachers to give not only money but life.

In 1843 at a morning chapel service she read a letter appealing for a

teacher for Persia, asking that anyone willing to go should write her a note to that effect. Within an hour forty had responded to this call, one of the briefest notes reading, "If counted worthy, I would be willing to go. Fidelia Fiske." Thus only six years after the opening of the Seminary Miss Lyon was called upon to give up one of her most successful teachers, but she responded gladly to this as to other calls to sacrifice.

Fidelia Fiske's school at Urumia, Persia, is only one of a large number which acknowledge their indebtedness to Mount Holyoke and its founder. Huguenot College in South Africa was started by two alumnae sent in response to an appeal from Dr. Andrew Murray for a Mary Lyon and a Fidelia Fiske. In Spain schools at Barcelona and Madrid perpetuate the life and work of Alice Gordon Gulick, one of Mount Holyoke's daughters. In far south Chile, on a lonely island in the mid-Pacific, on many hillsides of Turkey, in towns and villages of India, Burma, China, Japan, Arabia and Africa, Mount Holyoke's daughters glorify their beloved *alma mater* by lives of devoted service for others. Not only as teachers but as doctors, nurses, evangelists and homemakers have they lived and wrought. Over two hundred have worked for a longer or shorter time as foreign missionaries. They have faced famine and flood, war, riot, and massacre, swelling "the glorious company of the apostles" and adding new names to the "noble army of martyrs" who praise their God.

In these later days of luxurious living and manifold appeals for philanthropy some have feared that Mount Holyoke's missionary influence would wane. The present record of the missionary activities of the college effectively quells such fears. Several hundred students are enrolled each year in mission study classes, a large band of earnest Student Volunteers are looking forward to future service abroad, and in addition to generous contributions to work in the homeland, students, faculty and alumnae support Miss Olive Hoyt in Kobe College, Japan, and Miss Alice Browne at the North China Union College in Peking. President Woolley, beloved and honored of all her students, is inspiring the present-day daughters of Mount Holyoke to live lives of truest culture in places of greatest need. The closing words of a letter from her give assurance



MARY E. WOOLLEY
President Mt. Holyoke College

that Mount Holyoke's daughters will continue to contribute their share of world-wide service in God's kingdom, as she expresses the "hope that Mount Holyoke may always be able to respond to the calls which come from the mission fields."

THE WOMAN'S UNION COLLEGE OF PEKING

BY ALICE SEYMOUR BROWNE

It is not a very old college,—nor a very large one,—but its being a college at all, in conservative, woman-scorning old North China, is a sign to be spoken against. Mrs. Bridgman, who, over forty years ago, bribed and argued a few surprised girls into attending a most simple and informal school, where they sewed and cooked, studied the Bible and a few Chinese books, doubtless never remotely dreamed of its revolution, through many stages, into its present state of college-hood. Yet all the devoted women from Miss Porter to Miss Miner, the present president, have planned and taught and loved so wisely well, trying at each period to give the training of life and mind best adapted to fit the girl students to serve their day and generation, that when the new, changing China needed unusually trained leaders,—behold! the college.

Only a few college classes have been graduated, and as yet the majority of the hundred and twenty or so pupils are in the academy, for college students are not to be had ready-made for the asking in China, but are furnished year by year from the preparatory schools conducted by the different missions scattered all through North China,—and the years have been few. In addition to the regular four years' art course, the college provides two years' courses in normal, scientific, and kindergarten studies, with diplomas—all of which is a part of a union educational system which binds into a unified whole the educational work of several sister missions. So whether under the charge of the Methodist, Presbyterian, London or Congregational missions, the girls or boys have the same studies in similar grades from the primary to the high school, and then are ready to be matriculated into the union colleges. This woman's college, which used to be only Congregational, has girl students from many provinces and many missions, from peasant and official homes. Chubby Korean girls, side by side with girls from Foochow or Canton, must struggle first to master the Mandarin, in which all but the English classes are taught, before their studies can go on. In fact, the many extraordinary dialects and preferences as to food or costume among these girls from Shansi and Shantung, Hupei or Heuan sometimes present

rather ludicrous problems to the teachers. But picture a college where the students must be urged to play harder rather than to study harder; where Chinese voices ring clear, sweet and true in part song and carol, and a glee club has won name and fame: where girls step from the graduating platform into positions of high usefulness; where the students can demonstrate theorems and play basket ball, generate a gas or lead a meeting, explain the theory of apperception and go out on Sundays to temple fairs, to patiently help gaily-painted, chattering women or wild-eyed children to apperceive the love of God,—and you will have pictured our union college in Peking!

KOBE COLLEGE, JAPAN

BY CHARLOTTE B. DE FOREST

On the sloping hillsides edging Osaka Bay on the north, high up in the city of Kobe, whose name means the “gate of the gods,” stands a school whose purpose has been to be to the girls of Japan a gate to the knowledge of the true God. Founded in the same year as Smith and Wellesley, Kobe College started in 1875 with one building, two teachers, and a scant dozen of pupils of varying ages, but of low grades of learning. It advanced with its pupils to include a high school grade, and then kept on advancing until in 1891, to meet the incipient demand for a still higher education for women, the college department was opened. The next date marking an educational epoch is 1909, when the institution received government recognition, and was thus enabled to give its graduates advantages for educational promotion similar to those enjoyed by graduates of government schools.

The first principal was Miss Eliza Talcott, whose revered memory is preserved in the annual celebration of her birthday as Founder’s Day. When Miss Talcott removed into evangelistic work, Miss Emily Brown succeeded her, ably assisted by Miss Susan A. Searle, who readily filled the place that ill health soon compelled Miss Brown to give up. Upon Miss Searle indeed have fallen the burden and the heat of the day, as she has faithfully stood by her post and guided the development of the institution while others came and went after shorter or longer periods of service. To no one institution has Kobe College owed so much as to Mount Holyoke, from which she has had fourteen teachers and to which she has sent four Japanese students.

During its thirty-seven years, what of its expansion? The one building has grown into nine, each with its function, whether gymnasium, dormi-

tory, or departmental hall. That first handful of pupils has grown until the total enrollment of the last school year of two hundred and thirty pupils was reported as the largest known in the history of the school. As to its courses of study, sloughing off the lower ones as it advanced, it now has not only the two main courses of academy (or high school) and college, but two courses, the normal and the regular, in the music department, and a shorter supplementary English course for government school graduates. Those first two teachers are now represented by a faculty of twenty-six Americans and Japanese, and the nearly four hundred graduates not only are scattered all over the Japanese empire, but are heard from also in China, Germany, and the United States. Its branches are as those of a spreading mustard tree, and its highest ambition is to be worthy of the dignity of the mustard tree in being suggestive of the Kingdom of Heaven.

ALICE GORDON GULICK IN SPAIN

BY ELIZABETH GORDON

In memory of an honored *alumna* of Mount Holyoke College there was laid in Madrid on March 29, 1905, the cornerstone of the Alice Gordon Gulick Memorial Hall—the academic building of the pioneer woman's college in Spain—an institution which purposes accomplishing for the women of Spain what Mount Holyoke and her sister colleges have accomplished for the women of America, while in Barcelona is the missionary school which she founded and fostered through twenty years of unflinching devotion.

Alice Gordon was graduated from Mount Holyoke Seminary at the age of twenty years and the following year became one of the faculty of her *alma mater*. Her classmates vividly recall Miss Gordon's rare musical ability, her lively disposition, her versatility and acumen. This gifted alumna of Mount Holyoke was predestined to accomplish a great work for the women of Spain. After her marriage to Rev. William Hooker Gulick, Mrs. Gulick became deeply interested in the Spanish girls of Santander—the city in which as missionaries of the American Board, Mr. and Mrs. Gulick were located. During the first decade of her life in Spain, Mrs. Gulick, who was the mother of little children, assisted Mr. Gulick in the great and beautiful task of making a true and Christ-like religion known to all whom they could reach. A young girl besought lessons in reading and writing, for which she offered to pay by sewing. Soon a class was formed and in 1882 when Mr. and Mrs. Gulick were transferred to San Sebastian the class grew into a school.

Mrs. Gulick determined to avail herself of an existing but unused privilege and present her scholars for examination in the government institute at San Sebastian. In 1890 fourteen girls took the examination and two received the highest rank given by the institute (*sobrisaliente*,—leaping over all,—corresponding to our *summa cum laude*). In 1891 thirty-three came up to this high standard. June 30, 1894, four girls received the certificate of a completed course in the state institute of Guipuzcoa at San Sebastian, entitling them to the degree of Bachelor of Arts. This was the first time in the history of Spain that girls taught by women had attained such recognition. A Spanish newspaper said, "These girls are educated not only in literature and science but also in the knowledge and fear of God." In 1895, four pupils were matriculated in the University of Madrid, and in 1897 they received the second degree Licentiate in Philosophy and Letters—corresponding to our M.A.—with the highest rank possible in the University.

In 1892 a corporation was organized and chartered by the Commonwealth of Massachusetts, with authority to establish and maintain an institution for the education of girls in Spain.

The year 1903 is one of tragic memory to the friends of the work in Spain. On September 29, 1903, Mrs. Gulick's funeral was held in the new building in Spain, where she had hoped to greet her pupils at the opening of the school year. Through the efforts of the Corporation and the League, the Memorial Building has been erected in Madrid, while the Woman's Board still supports the Colegio Internacional in Barcelona, where Miss Webb, the Directora, Miss Mary Lyon Page, of lamented memory, Miss May Morrison and the other teachers have carried out Mrs. Gulick's ideals with faithful devotion. Miss Susan D. Huntington is the Directora of the Madrid Institute.

It was Mrs. Gulick's high aim to give Spain a college like Mount Holyoke. She imparted to the girls her own deep spirituality. The Spaniards, through these girls, are shown the value of true Christian culture in individual and in family life. A Spanish editor voiced the convictions of many thinking men when he said, "The regeneration of Spain must begin with the education of her women."

President Woolley of Mount Holyoke appreciatively said: "If Mount Holyoke had never sent out another alumna except Mrs. Gulick, it would have justified its existence. It is true that a great work is never done by one who does not lose himself or herself on the way; and it is also true that there is an immortality in death, and that the great workers of the

world after they have entered into rest are so associated with the work itself that we cannot think of one without the other. This is peculiarly true, it seems to me, with reference to the founder of the International Institute for Girls in Spain."

MOTHER AND DAUGHTER

BY GRACE H. KNAPP

I knew the daughter long before I became acquainted with the mother. A true daughter of the dear old *alma mater* is the Mt. Holyoke Seminary of Bitlis, Turkey. Its spirit and purpose are the same, its laws are close adaptations of the laws of the older institution, and its history, also, binds them together. The foundation of the Bitlis Mt. Holyoke was laid nearly fifty years ago by my mother, who had not been a Mt. Holyoke student, indeed, but had longed to be and would have been one but for the intervention of an accident. Then the Misses Ely of the historic class of '61 of Mt. Holyoke Seminary devoted their lives to the school. They have lavished the rich treasures of heart and brain on this child of their love and prayers. They have sacrificed for it, agonized over it, rejoiced over it with exceeding joy, thus proving themselves to be of the spiritual kin of the founder of the original Mt. Holyoke Seminary. They have poured out like the ointment of the box of alabaster, very precious, their strength, their vitality, their very life blood. And they are doing so still. They take girls from homes of incredible ignorance, from an environment most stultifying to mind and moral sense. They surround them with the atmosphere of love and aspiration. They mould their characters with wise and tireless effort, most of all by constant and intimate association with themselves. They breathe into them the breath of life. Then they send them out to establish homes that are lights in dark places and schools that are as well-sown fields bearing a harvest of a hundredfold. They always keep in touch with their graduates, helping them in times of stress and struggle, comforting, advising, encouraging them. And they are now educating the children of some of these graduates—the second generation.

When I, in my turn, became one of the second generation at our *alma mater*, and, soon after, one of the second generation of workers in the school of my first love and the home of my childhood, I marveled at the adaptability of Mt. Holyoke ideals and standards to conditions in an Oriental country. This may be partly because the Armenians are the "Yankees" of the Orient, and this community more nearly akin to a

New England community than an observer of merely surface traits could believe possible. The chief reason for this is that these ideals and standards were the expression of a personality that dominated its environment, and the Misses Ely again prove their kinship with Mary Lyon by their possession also of such a personality.

The external setting of the two schools could hardly be more unlike. In place of the softly rounded, richly wooded, hills, the serene, broad river, the pretty rural homes and gardens of South Hadley, the fine buildings and great velvety lawns of the college itself, behold here bleak, bare, rocky mountains, piled range on range, surrounding and overtopping the deep natural amphitheatre up whose steep sides climb, stairlike, flat-roofed, brown houses with here and there a minaret or mosque, the vast and picturesque ruin of an ancient castle in the midst, a noisy mountain torrent foaming under arched stone bridges past barracks and bazaars. Here our girls are housed in space so cramped that they have only a few square yards of playground. They are like bees in a hive and as busy, since "domestic work" means a good deal in *this* Mt. Holyoke whose pupils must do every bit of the housework from the cooking of meals and the laundry to the fall preparation of stores of provisions for winter, and besides this, they do their own sewing and dressmaking and are taught all sorts of plain and fancy needlework. A necessary preparation for their future home life too, this training is.

I like best to see them in their summer home, a mountain camp, where for three months they roam the hills in freedom; where, before a rough and ready bungalow was built for their use, school kept under a great English walnut tree, a little brook setting dry recitations to music; where, under boulders and bushes, at earliest dawn or in the dusk of twilight, they keep "silent half hour"; and where, sometimes, they make the rocks re-echo with their laughter as they play old-fashioned romping games on stubble fields by the light of a harvest moon.

As the *alma mater* passed through a baptism of fire, so did the Mt. Holyoke of Bitlis—the massacres of '95. It was then left a legacy of orphans whom it trained and nurtured, most of whom it has sent out into the world again, equipped to win success and happiness. The daughter is soon to celebrate her own golden anniversary. But on this, the diamond anniversary of her mother, she lays humbly, filially, lovingly, at that dear mother's feet, her own crown of jewels,—gems once dull, shapeless, trodden in the mire, which now shine with a pure and serene radiance, and *will* "shine as the stars forever and ever."

EDUCATIONAL REFORM IN CHINA

OUR EDUCATIONAL SYSTEM

BY EMILY S. HARTWELL

By the courtesy of the Woman's Board of the Interior we are permitted to publish this article, from the manuscript of the leaflet just prepared by Miss Hartwell and now in press in Chicago. Its appearance in this Mt. Holyoke Anniversary number is opportune, as Miss Hartwell was a student at Mt. Holyoke Seminary and also attended Wheaton Seminary with Miss Woolley. Miss Hartwell went to China in 1883 under the W. B. M. and was transferred to the W. B. M. I. in 1896. Her long connection with the Foochow Mission enables her to speak understandingly of present educational reforms. She is now in this country on furlough and at present with her brother in Brooklyn, N. Y.

Each of the four missions of the American Board in China has a center in some large city and around this center are large outlying districts. Peking is the center of the North China Mission; Taiku of the Shansi Mission; Foochow of the Foochow Mission; and Canton of the South China Mission. The general plan is to have large central educational plants in these cities, while preparatory institutions are found in the outlying districts which feed into these central high grade schools or colleges, while in turn the day schools of the various churches scattered through many towns and villages miles away from these centers feed the boarding preparatory schools of each district.

The general plan of our work is not like a circle but like an ellipse, for we have, as it were, two centers,—a center for the work for girls, and a center for the work for women. The dividing line between these two classes of work is *marriage*, for a girl, although she may be only sixteen and really a little girl, if she marries, must be transferred into the woman's school from the girls' boarding school she is attending. ° Sometimes the day schools are called women's classes and sometimes girls' day schools, just as there happen to be more women or more girls in attendance. We have three Woman's Boards connected with our Congregational churches: The Eastern Board (W. B. M.), the Board of the Interior (W. B. M. I.), and the Board of the Pacific (W. B. M. P.). The W. B. M. and W. B. M. P. have work for women and girls in two missions in China, North China and Foochow; the W. B. M. I. has work in all four missions, North China, Shansi, Foochow and South China.

It is not possible to mention all the work done by these three Boards, but I will tell of the work in Foochow which is the oldest of the four missions. The central schools for women and girls are located at Pona-

sang, a suburb of Foochow. We expect soon to have three of these central schools. The girls' college is supported by the W. B. M. and was opened in 1854. It has grown from three girls to a large school of about one hundred and twenty-five pupils, with a college and a preparatory department. Miss Garretson who went to Foochow in 1884 is president of this school. The next oldest preparatory girls' school is the Abbie B. Child Memorial at Diong-loh (Lasting Happiness), and since Miss Osborne came to America Miss Elizabeth Perkins has had the charge except for the short time when Mrs. Ruth Ward Beach went to help at Diong-loh. The W. B. M. I. also has two preparatory schools. One is at Ing-hok



MRS. DING AND CHILDREN, WITH ING-HOK GIRLS

(Mrs. Ding taught for several years at Ing-hok)

with its matchless view and its fifty happy girls under Miss Chittenden, who opened it in 1902. But the preparatory school of highest grade is at Shao-wu, for this station uses a different language from Foochow and is two hundred and fifty miles or two weeks away up that most beautiful of rivers,—the Min. This too has a beautiful building and wonderful girls, and Miss Funk works there with Miss Bement who went out in 1900 after Mrs. Walker had called for help for twenty-five years. The girls of this school are expected to complete the four years' day school course before entrance and then take an eight years' course. Of the seventeen graduates, all have done some Christian work: This school

furnishes twenty-five teachers for girls' classes in Sunday schools, and during vacations the girls do active Christian work in thirty cities, towns and villages of that immense district, which should be a mission by itself. While they waited twenty-five years for the first teacher, opium was robbing them of millions. Commerce made a *business* of opium and *planned* millions. Who will go about the *Lord's* BUSINESS and plan MILLIONS?

Again in the district cities we find our ellipse with two centers,—the girls' preparatory school and the boarding station class for women. Into these boarding schools the day schools scattered in many villages feed (p. 9 of text-book gives picture). And yet in all China including all Protestant missions there are only fifty-five thousand Chinese children in these day schools, perhaps a quarter of them girls! And how often I have been forced to refuse young women teachers who had studied in boarding schools because we had not money to open a new day school! Our largest girls' day school is at Foochow under Miss Wiley. It numbers one hundred and fifty Manchu girls. These were forbidden by the Tartar general to become Christians so have only been able to come since the Revolution gave them freedom of conscience. There are about five million Manchus calling for help as the Revolution has stopped their stipends, their means of support for over two hundred years. They call for help but we cannot get the money. Is not there a need for millions in our work in China?

Again we return to Ponasang for the advance school of our woman's work,—the Woman's Bible Training School (W. B. M.). This is not yet built, but funds are in hand and Miss Daisy Brown has been sent by the Woman's Board of Missions to prepare to take charge of it. There are three Women's Boarding Station Classes now open, fitting women to enter the advance school. These are at Foochow City with funds partly from W. B. M. and partly W. B. M. I. One at Diong-loh with funds partly from W. B. M. and partly from W. B. M. P., and one at Ing-hok with W. B. M. I. funds. At Shao-wu the woman's school will not feed into Foochow probably as they have another language and are a center for such an immense district. Miss Walker has a foreign building there, while in the other stations Chinese buildings are used. At Shao-wu they study Mandarin character as that is so like the Wenli or universal language, and the district is so wide, the villages so scattered, that it is a physical impossibility for the missionaries to visit them often, so that this should be the center of another mission.

The Bible women travel great distances and the people at Shao-wu are very cordial, showing much hospitality and making them feel how glad they are to see them and hear the gospel. At Shao-wu the mission work is more nearly self-supporting than in Foochow, probably because the Tai-ping Rebellion decimated the population and those left are not so poor.

And now we come to our first union woman's work in Foochow,—the Union Kindergarten Training School. The co-operating Boards are the Woman's Board of Missions for the Pacific for the American Board, the Woman's Foreign Missionary Society for the Methodists and the Church Missionary and Zenana Societies for the English Episcopal. The location is Ponasang and the Board for the Pacific is very glad to have Miss Mary T. Ledyard, who has had charge of kindergarten work in Los Angeles for fourteen years, go out to inaugurate this work. To enter this kindergarten training school requires a diploma from a preparatory girls' school or its equivalent and the three missions co-operating share the expense, also each furnishes a kindergartner, but the plant is owned by the Congregationalists.

In North China, the girls' college is also looked upon as graduate work, and is a union of the Board of the Interior for the American Board, the Presbyterian Board and the London Mission. The Woman's Board of Missions also sends teachers. It seems to be generally conceded that the graduate schools should be union work as no one mission can furnish sufficient pupils or funds for an adequate plant. These graduate schools are glad to accept pupils from anywhere in the Empire. Miss Jean Brown, who was the first W. B. M. P. kindergartner at Foochow, trained girls from Shanghai and Hinghua as well as Foochow. The North China Union Woman's College has girls from eight different missions and more provinces. It is hoped that our union kindergarten training school will train kindergartners for all our churches, so that we may report kindergartens as well as girls' day schools in each of our six stations. At present we have only the Davis Memorial Kindergarten in Foochow City (W. B. M.).

At Peking the American Board has joined the union medical school for women which is located in the Methodist Compound. No woman physician to be on the faculty has however been sent. At Foochow Dr. Woodhull graduated her last class in 1911 and has come home to America. Now only nurses are being trained. It seems almost impossible to secure women physicians for the work abroad. With China's teeming millions

will not some physician hear and heed this importunate call to give medical aid to the women and children of China?

We have led you to some of the beautiful *living* springs of water springing up to the eternal life of China politically, we hope, as well as spiritually. We have shown you



MRS. LAU OF THE FOCHOW MISSION
(Teacher and Bible Woman)

how those noble springs of consecrated womanhood have been brought to light. Let us speak now of the drops of rain which are the source of the springs. These drops of rain all have to be drawn up out of people's pocketbooks, and the sun that draws them up is the warm, loving heart warmed by the Sun of Righteousness. When the raindrops collect in clouds they form the missionary societies for study and prayer, and the winds that blow them across the ocean are the Woman's Boards. These raindrops come from an immense territory, from the large metropolis, from town, village and hamlet, and the word has gone out through the *apportionment* of your church and society just how much water is necessary to keep these springs from drying up. Yet they tell nothing of the great stretches of desert where no springs are found. Think of it; Christendom, in forcing the opium traffic upon

China, has made 8,000,000 of people like famishing deserts, as compared with its effort to make one spring out of each of 80,000 pupils; and of these 80,000 only 16,000 are girls! It has made 175,000,000 opium eaters and 278,000 Christian converts. Girls are sold away by the thousand and ten thousand and hundred thousand, and it is the opium that starves them or sells them to feed its own lust.

Do not think your apportionment is *one-tenth* enough. It is only to help a small portion of the springs already created by our system. Many, many more Chinese whom we have trained want to help, if only we would furnish the raindrops of money to make them transplanted springs. Think of one boarding school of 50 in a district of 500,000! And still we cannot get money for day schools for our girls trained and ready to teach, nor money for our women trained in our Bible schools to go about as Bible women.

Won't you consider these great needs and help to arouse your neighbor to consider them?

THE EDUCATIONAL TREND IN JAPAN

BY KATE G. LAMSON

To those who have been watching the course of events in Japan during these last years, it is hardly necessary to say that the trend of life and civilization is toward larger, broader things. The world has been fairly startled by the rapid evolution of that aspiring nation. The traveler in Japan finds modern American methods and inventions side by side with the customs and appliances of historic and traditionary Japan. While not intending to abandon that which is the nation's birthright or specially adapted to its distinctive needs, this versatile people are watching the nations of the earth with keen eyes, ready to appropriate and assimilate that which according to their own judgment appears desirable for them. In this connection Christian standards, political, social, educational, have the limelight of closest scrutiny thrown upon them. Can they stand the test? In so far as they are truly Christian they most certainly can, but if not thoroughly permeated by the spirit of Christ and solidly built on the foundation other than which no man can lay, they will fail.

Education for the masses has long since justified itself to the Japanese. That education is universal and compulsory is abundantly proved by the crowds of school children seen in every part of the country. This naturally leads the observer to question the need of outside help, especially missionary help, along educational lines, and outside of two or three large centers our Board has applied itself largely to the development of church organization and evangelistic work. Yet the experience of years has revealed an imperative need of the missionary even in the ranks of education in Japan. We are discovering in America that all education is not Christian, even when conducted in a nominally Christian land. How

much more, then, must this be the case in a land which does not profess to be Christian and does not wish to inculcate Christianity in its midst. With schools everywhere, under an able and full staff of instructors, with up-to-date appliances for every branch that is to be taught, moral and religious training are not provided for, and the well-polished husk of educated manhood and womanhood without the inner life is the result. The dangers attending non-religious education have not failed to make themselves apparent to the watchful Japanese. The pages of *LIFE AND LIGHT* have already referred to the congress called last February by the Imperial Government through its Home Department, to which representatives of the Buddhist, Shinto and Christian religions were summoned to consider the importance of more pronounced religious instruction in the schools. The full sanction of the government to the introduction of such instruction was hereby given and the walls which have heretofore shut out the teaching of Christianity from the schools fell. Since then the death of the Emperor has occurred and the close of the "era of enlightenment" but ushers in the "reign of righteousness," heralded by the voice of the present ruler calling upon his people to develop righteously and morally as they have not yet done. Christian schools will probably be sought as never before. Have we such to meet the demand?

In every land we believe the hope of the nation lies largely in the training of little children. Christianity in Japan has laid hold upon this and has set the pace in the establishing of kindergartens. We may proudly claim five of these institutions among our Congregational activities in that land. Chief among them is the Glory Kindergarten in Kobe, presided over by Miss Annie Howe (W. B. M. I.). Throughout the country this kindergarten is a recognized model, and the teachers from its training school are widely found putting into practice that which they have learned under Miss Howe's able guidance. The children of the best families are found in the fascinating circle of the Glory Kindergarten. Pupils and parents, each from their own standpoint, prize highly the school with its wonderful opportunities for work and play in the development of the little mind. The dignity and seriousness of the graduation exercises were well calculated to impress the onlookers as well as the children. "How many did you receive at the opening of the new term?" we asked Miss Howe. "Exactly the number we graduated," was the reply; "we have a long waiting list." She added that the parents say it is necessary to place a child's name at birth upon the list to insure admission to the kindergarten when a suitable age is reached.

In the great city of Kyoto two Christian kindergartens fill a large place among the Congregational activities of the station. One is the Airinsha, or Brotherly Love Kindergarten, located at the center of a city mission work called by the same appealing title. Mrs. Gordon has had the fostering care of this work from its start. The pupils are children of the poor. How bright they are, how rewarding in every effort spent upon them! This little school was the entering wedge for the large work that has grown up around it. By its own force and influence it held the ground when direct evangelistic work seemed fruitless and the enterprise doomed. Now a flourishing church and Sunday school minister in their own way to the spiritual needs of the people of that neighborhood.



“THE CHILDREN THEMSELVES ARE HAPPY TO COME”

IMADEGAWA KINDERGARTEN

The other kindergarten of our charge in Kyoto is the Imadegawa under the care of Mrs. Learned. The children of well-to-do families come together here, and widely does the influence spread which they carry back to their homes. Blessings asked by the little ones in non-Christian homes

before partaking of food astonish and illuminate their friends. Such reproducing of lessons learned in our kindergartens is frequently met with. That the influence does not stop with the circle of pupils and friends is seen by a call Mrs. Learned recently received from a student at the Buddhist priest's school of one of the two great Hongwanji Buddhist (Shin sect) temples in the city. Mrs. Learned writes that he and several fellow students have a kindergarten started three years ago in a neglected neighborhood on the southern edge of the city. He had come not only to observe Mrs. Learned's methods but to make special inquiries concerning the place religion has in her program. He said he knew it was a Christian kindergarten in name and asked if religion was taught the children there, and how. Was the Bible used? He would like to see any helps in story and song that were used in teaching religion. "As I tried to answer his questions," says Mrs. Learned, "he exclaimed, 'Good, good. Delightful, delightful!' with a sympathy I was struck by, especially when I said that above all else I valued the Christian atmosphere created by earnest, consecrated Christ-filled teachers. He said that he was anxious to bring the blessing of Buddha to the children of his kindergarten. . . . As I looked into his face, earnest with the only light he had, I thought if only the light of Christ was there what a power that young man would be. . . . Besides the kindergarten he said that students of the priests' school have charge of eight Sunday schools. . . . They are imitations, and doubtless poor ones, of Christian Sunday schools, with Buddha's teaching instead of Christ's."

In Maebashi is another of our kindergartens under the supervision of Miss Griswold. The fifth is in Miyazaki, built up by Mrs. Olds and housed in a beautiful new building, her memorial by her own effort to her father, a great lover of little children. At both of these places the same powerful work goes on as in Kyoto and Kobe. Families are reached who could be approached in no other way but through the children, and the Christianizing influence started in the kindergarten spreads through the community.

Although education in Japan is compulsory, it is a fact that it is beyond the reach of the poorest people. This anomalous situation is caused by the charges for tuition and books imposed upon all scholars. These charges are so high as to be prohibitive for the very poor, and the result shows in the absence of their children from school. In this lies a direct invitation for missionary effort.

In 1891 a night school was opened in the city of Matsuyama for the

benefit of boys and girls who must earn their livelihood through the day. From the beginning the Bible and religious instruction have been the center of the life of the school. Great offerings of devoted, consecrated service have been laid upon the altar of this school. For eighteen years Mr. Nishimura has poured himself out for this work, stopping at no sacrifice which his position as principal called upon him to make. With the scantiest equipment and in most unsuitable quarters the school has pressed forward, turning out, year by year, a force of young life trained for service and molded under the influence of Christianity. "These students come from houses of the lowest and lower-middle classes. They work all day, nearly every day in the year. A few have Sunday for a rest day." So-writes Miss Cornelia Judson who for years has had the school under her care and to whose devoted labors, ably seconded by the teaching force, much of the present efficiency is due. Sunday schools, afternoon and evening, are conducted for such pupils as are able to attend, and Christian work is organized among the members. Together with her care for the night school, Miss Judson carries the large boarding and day school for girls. From all over the province the girls are sent to this institution. Christian Japanese parents entrust their daughters to it with absolute confidence that they will be tenderly cared for and well instructed, and the results in the rounded lives turned out justify fully the trust shown. (See frontispiece.) Miss Adams' work at Okayama, with its invaluable free school for the boys and girls of the slum district, has been so fully described on these pages that we simply mention it here. It is a most important factor in the education of the poorer element in that city.

A noble institution of another character is the Baikwa, or Plum Blossom Girls' School at Osaka. The chief difference lies in the fact that this is a Japanese school under their own management. It is a Christian school and the help of missionaries upon the faculty is greatly prized and earnestly solicited. Miss Colby and Miss Ward have had long experience here, and Miss Amy McKowan is in training to put on the harness. Japanese and American Christians work together in harmony and mutual appreciation. It would be hard to find a finer set of young women than those gathered for the Commencement exercises last March. We quote the welcome of Mr. Higashi, pastor of the Komachi church, given to the American guests on this occasion: "We are thankful to you that you have visited our church yesterday, and we are very glad to welcome you in this school to-day. We are always indebted to the American Board. They sent a few missionaries to our country about forty years ago. At that

time all the Japanese opposed the Christianity. Therefore their works were exceedingly hard, but as they worked with a great desire for the Lord's sake, several natives were converted. It was very dangerous for the Japanese to become a Christian at that time because they were prohibited to do so by the law. Therefore some of them were put in prison, but they never changed their faith. Year after year missionaries were sent to this country. They founded the school, girls' school, and the hospital, and worked directly and indirectly for the Lord. Year after year the number of the native converts has increased. There are about twenty thousand members of the Congregational churches in our country, and there are about a hundred self-supporting churches now. The public opinion of the Japanese to the Christianity has quite changed. The home department of the Imperial Government summoned the representatives of the Christians, Buddhists and Shintoists to Tokyo, and thanked their works and asked they would work to save our people from sin in future. It was in this last February. This is the proclamation of the government has approved the Christian religion. Now we are planning to work among the people with the more ardent desire. If the American Board had not sent the missionary to



GRADUATES FROM THE ENGLISH COURSE AT
OSAKA GIRLS' SCHOOL, 1912

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Japan, what would have been the result? I think the influence of Christianity might not be so great as it is now. When we think this, we must greatly thank the American Board. When you come home, please give them our sincerest regards and show our gratitude. We pray the Lord will bless you, help you and be with you always."

The Bible Training School at Kobe (W. B. M. I.) occupies a unique place in educational ranks in Japan. While training the mind thoroughly under its course of study, the emphasis is laid upon mastery of Bible knowledge, ability to grasp its truths and communicate them to others,



DORMITORY OF WOMAN'S EVANGELISTIC SCHOOL, KOBE

power to live the gospel and to make its principles clear to people of every sort and condition. Six months of practice in some station to which they may be sent is a part of the training. As graduates the pupils go to any part of the Empire where they may be needed. Their work is far reaching and important if not conspicuous, an inestimable benefit to woman's work throughout Japan.

Kobe College and the girls' department of the Doshisha at Kyoto, work of the W. B. M. I. and W. B. M. P. distinctively, are the fitting crown of all our educational work for girls in Japan. Each one should have an entire article to cover its scope and its achievements. Reference to them is found elsewhere in this magazine.

Our space is full and yet we cannot close without mention of the valuable work done for Christian education by individual missionaries all over Japan. In giving Bible and other instruction in Japanese schools, through classes held in their own homes, by private lessons to one or two pupils at a time, the seed is being sown.

“Lift up your eyes, for the fields are white to the harvest.”



IN THE SUNDAY SCHOOL

BY MARY PRESTON

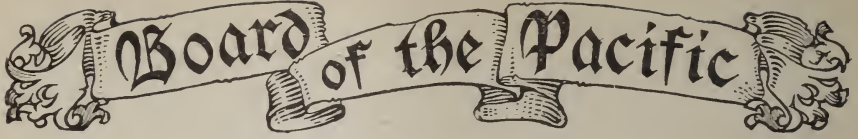
There is no more important field for educational work before the Junior Department of the Woman's Board at the present time than its Sunday-school field. Experts in missionary education are everywhere turning their eyes toward this particular organization in our churches. They see within it in seed-form the church of the next generation, and they know that according as the seed is nourished, so the church must grow. If its children are taught to understand that the great Kingdom of God marches on in these days even as in the times of Jesus and Paul, if they learn that the Christian spirit and the missionary spirit are but two names for a single attitude of mind, and if they realize that no bigger challenge has ever faced Christianity than that which the seething, questioning East flaunts before it in these modern days,—then and only then, these educators say, is missionary zeal assured in the church of the next generation.

Now hitherto the Junior workers of the Board have largely sought to teach such principles as these in Mission Bands. Let it be said at once and with all emphasis that the value of Bands, through the intensive work which they make possible with a few children, cannot be estimated. The day of Mission Bands has by no means passed. Nevertheless but a handful of children compared with the number in the Sunday school of the same church can ever be brought into any Band; and in these days of many interests Mission Bands themselves are oftentimes impossible from lack of leaders to manage and of children possessing sufficient leisure to attend! Yet in the Sunday school teachers and children are ready at hand and

missions taught there no longer wear the suspicious tag of "Something Extra" which one may elect to hear about or not as one pleases. Is it not time then that the Junior workers of the Board, and those who have not previously been workers with children, arm themselves with these arguments from experts in religious education and insistently invade the Sunday school?

Before the Woman's Board lies the field of the Junior and Primary Departments, or the children up to twelve years of age, for, by agreement, all aggressive work in the older grades is left for the American Board to undertake. Education in these departments however, necessarily involves not only workers and children, but some course of study so arranged as to be easily obtainable, quickly prepared, and capable of presentation in a short period of time. No Sunday-school quarterly gives this. The American Board for several years has prepared just such a course for the older school under the name of Five-Minute Exercises. This year, for the first time, the Woman's Board publishes a similar series suited to Junior and Primary Departments. It contains material for twelve attractive five-minute lessons upon China with stories, dialogues, pictures and suggestions for charts, all ready to insert into the regular program. It is printed in a single large circular containing outlines (free) and a set of supplementary leaflets and illustrations, which will be supplied upon order for twenty-five cents. Early in September the circulars will be distributed with the American Board series to the superintendents of all Sunday schools in Woman's Board territory. They will also be placed in the hands of every Branch Junior Secretary.

It is hoped that these exercises will be used during the fall months, for the educational material of the homeland societies will begin to reach the Sunday schools by the beginning of January. Already October is close at hand. Have your teachers appointed their missionary committee and arranged for a missionary program through the fall? Is your superintendent interested? Have they seen and been tempted by the circular? If not, there is work at hand for you to do. Send to your Branch Secretary for a circular, or to the Secretary of Young People's Work, 704 Congregational House, 14 Beacon St., Boston, Mass. Children and courses of study cannot be brought together without workers. "Lo the fields are white unto the harvest but the laborers are few." Cannot you do something in your church?



Board of the Pacific

For list of officers see second page of cover

Very gay was the sight of yellow badges at our summer school this year bearing the mystic letters, "M. H. F. S. M.," Mount Hermon Federate The Mount Hermon School of Missions (albeit one Southern California Summer School. man gave as his interpretation of the five letters, "Make Haste and Fish for the Souls of Men"). The Congregational women held their rally in a romantic spot known as "Epworth League Circle," a circle formed by tall redwoods and having a view out into madrone trees. The Methodists went "upstairs" into an indescribably lovely place where a floor had been built in another redwood circle, a place rivaling anything dreamed of by the illustrious "Swiss Family Robinson." The Presbyterians had theirs in their fine new "Cameron Rest Cottage," which is a forerunner of the headquarters we all expect to have. We have a Baptist President and United Presbyterian Treasurer, all the richness of the Eastern summer school programs, and the promise that our California Mt. Hermon will become a great missionary center.

How could we rob Peter to pay Paul, as the saying goes? This was our dilemma in Madura District. "I think God will show you how you Faith can continue your good work in Aruppukottai and help your Rewarded. friend, Mr. Perkins also," wrote Mrs. Jeffery. The problem meant doubling our appropriation at once. The faith of our missionary was rewarded, for almost in the same breath, our Home Secretary read the appeal from Madura Mission and then a notification of a bequest of exactly the same amount, \$500 for India.

AT ARIMA

BY MARION OSGOOD

Miss Osgood, who went recently to Kyoto to serve as private secretary to Dr. Sidney Gulick, is an Oakland, Cal., girl. She writes as follows of the mission meeting at Arima:—

We are all attending mission meeting at Arima, a little summer resort up in the mountains, about three hours by train from Kyoto, and two more by *kuruma*. Of course you know how it is the great event of the

year for the people here; it is certainly a great joy to me to meet all the people, and hear their discussions about the work. I have not been attending the sessions very much, though, because we brought the typewriter up and I have been busy with it a good deal of the time, but just to meet the people is an uplift and an education. Sunday morning they received me into the mission church, at a very beautiful service in the little chapel they have built up here. We stay in a Japanese hotel, which gives up its entire equipment to us at this time. Of course they put in chairs and tables to accommodate us, and we keep on our shoes, but the walls are just sliding paper screens and everything else is quite Japanese. To be sure they serve us foreign food as far as possible. I am getting my first real taste of the beauty of Japan, for all I have seen before this has been cities, and they are prosaic enough anywhere in the world. . . . The mountains are beautiful, there is no denying it. The weather has done its best for us, giving us regular California sunshine until to-day, when it has begun to rain. I have explored almost every path in the mountains on both sides and there are lots of them. This has given me an opportunity to become acquainted with Miss DeForest who is going to be much help to me. . . . Miss Guppy, whom I met in Kobe, feels quite satisfied with her work in music among the Japanese girls. I was so glad to know it. She feels that in spite of their lack of culture in that direction, they nevertheless are in many ways peculiarly fitted to develop a talent for it. In the short time she has been here, she feels that there have been definite and encouraging results. . . .

Of course I cannot say too much of the kind welcome I have received from everyone. Mrs. Gulick has come just as near being a mother to me as anyone can be who isn't your mother. Dr. Gulick has been and is kindness itself, and the children have both captured my fortress. In fact, all the mission children I have met have captured it.

The night Dr. Smith and I arrived, Mrs. Gulick had arranged what she calls a "mission supper." That meant that all the people in the mission came and had a buffet supper, and a prayer meeting afterwards. So I became acquainted with all the Kyoto people and that made me feel at home at once. Dr. Smith talked on China in his usual inimitable way, as he did also at church the night before he left. He gave two talks on the boat as we came over, and there was much to be learned from his running conversation always and everywhere. It was a pleasure also to become acquainted with Mrs. Smith. They had a little prayer meeting every afternoon in their stateroom on the Mongolia, which I always

attended. Sunday afternoon we went out in the steerage, and Mrs. Smith prayed with many of the women. We found a Japanese Christian who had a hymn book, so we all sang "Jesus Loves Me," he in Japanese, Mrs. Smith in Chinese, and I in English.

Dr. and Mrs. Smith, and Mr. and Mrs. Jones, have kept me from being homesick. The latter stayed with Mrs. Gulick for a week, and I was able to go about with them a good deal, visiting temples and shops. As a result, I have seen a number of the imposing temples of Kyoto, which I cannot attempt to describe. It is hard to talk of decaying religions in the presence of some of them, comparatively newly built and quite expensive. I am so glad Mr. Jones will be able to describe to you and to all my friends at home my exact situation here. In fact I feel that quite a burden of description has been lifted from my shoulders, the written word always falls so far short of the spoken one.

SUMMER DAYS IN KARUIZAWA

BY ANNA L. HILL

Miss Hill went in 1911 to Kyoto as a missionary of the W. B. M. P. to assist in the Doshisha Girls' School.

You will see by the above where I am, and this is the first chance I have had to write, I was so busy the last few weeks of school. I came up here the day after school closed to escape the heat, stifling and moist, that prevails in Kyoto at this season. . . .

The last few weeks at school were simply crammed full of work for everybody, for examinations came in and preparations for the summer were to be made. It was thought best for Miss DeForest and me to get away from the heat, as we are not entirely accustomed to the climate yet and being tired from school work would be affected by it. So we both came to this place. It is a little mountain village with an altitude of three thousand feet, and is the place where all the missionaries from all over Japan go to spend the heated term, it not being safe or wise for foreigners to remain in their stations during the summer. It is quite an effort to get here, we are obliged to carry so much baggage, bedding, raincoats and rubbers, for it rains every day,—and one needs clothes for all kinds of weather. We are only fifteen miles from Asamayama, an active volcano, which is plainly visible, and pours out a volume of smoke all the time. The rumblings are frequent, and this forenoon we experienced a sharp shock of earthquake, so evidently the volcano is quite

active. The air even up here is so heavy and lifeless that it seems hard to breathe, but is better than down in the valleys. Many of the missionaries look pale and tired, as indeed they are. We have regular church service and prayer meetings, also Sunday school for the children, besides services for the Japanese. Most of the missionaries have semi-Japanese houses with sliding wooden shutters which are closed at night to prevent thieves from entering. This morning I heard the sound of an old familiar gospel hymn, "Only an Armor-bearer," wafted across the roadway from the home of some Presbyterian missionaries who were having their usual family worship out on the wide porch, and it cheered my heart and put new courage into me.

I have had a long walk through the native village and out over the plains beyond, which are covered with volcanic tufa and scoria and bear a somewhat rich vegetation, weeds and wildflowers. I carried an umbrella and wore overshoes, but before I returned the rain had stopped, and I returned carrying the shoes in my hand, the small sharp stones are so hard on them. On my way I passed through the schoolyard where many little Japanese children were playing on a swinging log suspended by chains something like a swing. They run along this log in their bare feet and set it to swinging violently, but they manage to keep on it. With their tight cotton kimonos, bare feet, and huge yellow paper umbrellas, they presented a funny sight. Some of them had small brothers or sisters strapped onto their backs, but that did not hinder them from skipping merrily about. On one side I saw a row of small, old, tumble-down stone gods, which seemed neglected enough. There is an image which one sees here and there called Jizo. He often has various colored bits about his neck, placed there as votive offerings, for he is especially the god of the children.

Right back of the church, a plain wooden building, which the missionaries have put up, is a grove of trees in which are a number of shinto shrines. In front of many of them are strings of folded paper. I sometimes walk through the grove for it is solemn and quiet; I never have seen anyone worshiping there, but I know the Japanese do go there to pray. Just back of the house where I am stopping is a wooden *torii*, which shows the way to a shrine in a neighboring mountain. The human heart must worship.

I am going to rest a few days, and then begin some lessons in Japanese with a good teacher from Tokyo. However, I am going to be careful not to overwork, as it would be unwise to do that in this trying climate.

Miss Brewer and the party expect to be here in Karuizawa later in the season. They especially wanted to do some sightseeing first. A religious festival, called "Gion Matsuri," is to occur in Kyoto, July 17th. It is very picturesque and spectacular, but I thought I would not brave the heat and consequent languor, especially as school begins early in September.

OUR FIELD CORRESPONDENTS

Miss Adelaide Daughaday writes from Sapporo, Japan:—

The Emperor is dead! It is pathetic to see an Empire plunged into grief. The whole nation is mourning as with the heart of one man. Before the end came, many thousands kneeling on the ground before the palace, spent nights in prayer, sometimes praying silently, again their blended voices seemed like the roar of the sea. They prayed according to their different faiths, some using fire in their ceremonies, others performing ablutions before praying. All the men of one village bathed in the sea night after night at midnight, then repaired to a temple where they prayed until daybreak. The Christians all over the Empire held sunrise and evening prayer meetings in the churches and in their homes. The soul of the entire nation being in the attitude of prayer stillness and solemnity prevailed everywhere.

Now that the worst has come draped flags hang from every house, men, women and many little children wear badges of mourning, and a new date has come into use. Instead of the forty-fifth year of Meiji (Reign of Enlightenment) we now have the first year of *Taishogan* (Righteous Rule). Everything has stopped that can be stopped. During this great pause in ordinary living I am trying to do as much writing as possible, for after the Imperial Funeral the tide of affairs will return with a great rush. The late Emperor's characteristics were great simplicity of thought and life, industry, and devotion to the welfare of his people; so we deeply sympathize with this sorrow-stricken nation. They do not speak of him as dead, but gone into hiding, *Okakure nasaremashta*.

There are now in different parts of Japan three Christian institutions for lepers, the only work being done for them in the country. Until recently they have been the most hopeless of all classes, helpless and

despised in this world, and with no hope for the future life as they believe they are accursed by the gods for sins committed in some previous existence. These institutions are really homes, where they receive sympathetic care, are taught Christianity, and if able to do so, are encouraged to cultivate small garden plots and do other work, even to play games. When they learn of Jesus' great compassion for lepers, and the Christians' hope of a blessed immortality, they gladly accept Christianity, and a new world opens before them. In one of these homes the Christian lepers



SCHOOLGIRLS PRAYING AT THE PALACE GATE FOR EMPEROR'S LIFE

have formed an Intercessory Prayer Guild. They say, "We are the weakest of all God's creatures, but we want to work for him. We know He will hear and answer our prayers, so we can be a blessing to the world in this way." Many persons send requests for prayers to them. It is a most touching sight to see these unfortunate ones, with their marred, crippled bodies, pleading for other suffering ones and especially for moral lepers.

In the early days of missionary work in this country we used to refer to the heroes of the faith in other lands, but now, happily, we can point to well-known Japanese men and women who are valiantly engaged in the holy warfare against sin, and whose spiritual characters are living exam-

ples. One such, living in Tokyo, for many years a statesman of high rank, but now the editor of a Christian temperance magazine, also making Christian addresses very often, even sometimes before the Diet and in the palaces of princes, Mr. Taro Ando, has a great and far-reaching influence. Recently in Osaka I met a Japanese gentleman who said to me, "About fifteen years ago I lived in Honolulu. I was a drunkard, immoral, and because of my habits, very poor. Ando San helped me to become a Christian and a temperance man." To-day this gentleman is one of the pillars of an Osaka church, gives temperance lectures, and is a wealthy man. A few weeks later, on a train, the principal of a school numbering more than six hundred students, said to me in conversation, "Do you know Mr. Ando? Many years ago in Tokyo I heard him deliver a temperance lecture. Since that time I have not touched alcohol or tobacco, and I am glad to say my pupils are temperate young men." This teacher is also trying to promote the teaching of Christianity by inviting pastors to address his school. How much God can do by us if we are only thoroughly given up to him!

Miss Mary D. Uline writes from Bitlis, Turkey:—

About the need of another teacher in Bitlis; there must be two young ladies to take charge of the school and woman's work. The sooner one is appointed, the better. If one could come this fall, it would be fine for her because she could go ahead with the language and not have to feel that she had responsibilities. To have one's time free for language study means so much. It is rather hard to state exact qualifications, for a missionary must be generally fitted for the work. A girl with kindergarten training would fit in nicely, or if she has had a good normal course so she could take charge of the lower grades, and I could take the upper grade work. She must be adaptable and happy in disposition. However, I am sure she could not be unhappy after she reached Bitlis and got into the work. Please, do get it out of your heads that Bitlis is such a terrible place. It is not, it is *not*. Every turn of the road produces an enchanting scene. Bitlis is the most picturesque city I have ever seen. The other day we all went out to an ancient monastery. All around us were the snow-covered mountains. Beneath us several streams rushed along over the stones. Old bridges, old mills and old brown stone houses built into the cliffs were everywhere to be seen. Coming home we walked along roads that were shaded with walnut trees, and in the trees the nightingales were singing. We passed by great ledges of rock, like

the Hudson palisades. Moss and many kinds of growth on the great cliffs made them absorbingly artistic. In the crevices grew wild English violets and nearly all of those flowers that Shakespeare loved. Apple trees, cherry trees, almond and pear have just finished blooming. The climate of Bitlis is ideal. Of course there is a great deal of snow here usually in the winter, but we do not have much zero weather. The water is pure, perfectly pure, and oh, so good. We have fresh vegetables for many months, good meat, ice cream very often, fresh apricots, pears, quinces and mulberries, loads of all kinds of nuts (nearly), Turkish coffee and tea!

Just now Miss McDowell and I are occupying two rooms in the Ely home. They are very comfortable, and Miss Charlotte has loaned me her piano. We have four windows, nice, wide window seats, nice rugs, books, pictures, two desks and pretty chairs. The house is very old and tumbled down, but we are comfortable and happy. Some day the house is going to be renovated and some new houses are going to be built. We have a fine large room and stone steps leading up to it, so we have a splendid place to walk when we do not wish to go outside. A month or so ago we rented a garden and have fixed up a fine court there. We are having some good tennis. We have a delightful circle, the most important member of which is Robert Maynard, the loveliest child in the world! We are all busy and happy. We spend our summers in camp fashion on Cindion mountain, or go to Lake Van, just a few hours' ride from here. Some of us plan to spend the month of August in an apricot orchard by the lovely lake. Now, who wouldn't want to come to Bitlis?

Miss Laura McDowell writes from Bitlis, Turkey:—

Miss McDowell is a trained nurse supported by special gifts through the W. B. M.

So much good has been done among the Turkish people this month.

An old Turkish officer who has had a gangrenous hand for two months, and which I have lanced three times because it refused to heal, is now on duty again, and when he paid me he said, "Now I know what Christianity will do. You are a Christian or you never would have come here every day, rain or shine (four weeks of rainy season), and dressed my hand. Why," he said, "I wouldn't have done it for my dearest friend, never." And just next door to him is the wife of the military official who was barely saved from a most horrible death by calling the nurse in time. I insisted, in this case, in consulting the military doctor. A bold thing to ask, but I did it, and he graciously came to the patient for consultation. Of course he could not see her, but from another room I described the disease, the treatment, etc., and he was most courteous to me; telling the

family that if they carried out my every order the woman would live, otherwise not. And now she is almost well.

Only this afternoon as I came from the Pasha's house some servants came from a strange house as I passed and asked me in to see their sick mistress. I was late returning, and the request was dubious since I didn't know whether the woman really wanted me. So I told them to come to my office this evening if I was needed and their reply was, "And may your walk be sweet to you." A common expression here, and I love to hear it for it comes from their hearts.

Miss Clara H. Bruce of Ahmednagar writes from Gulmary, Kashmir:—

A trip to Kashmir has been a dream of mine for a long time, and this year the dream has actually come true. For the past five weeks four of us girls have been living on a house boat in the most primitive style, and have been trying to get rested and ready for work again. Miss Johnson of Ahmednagar, you know; the other two girls are from Bombay—Miss Haig is a Y. W. C. A. secretary there, and Miss Hunter has been visiting her sister who is one of the National Y. W. C. A. secretaries for India. Three days ago we left our house boat, and came up here to spend our last few days in the mountains. To-morrow Miss Johnson and I start back to work in Ahmednagar. But it is a long journey and it will be a week before we actually get back.

We shall miss Miss Gates greatly in the school work this coming year. Perhaps you have met her before this and have heard through her the arrangements which have been made for the school during her absence. Mrs. Henry Fairbank has taken over the three Hindu day schools, Mrs. Clark has offered to take charge of the lace school, and Miss Harris has taken the vernacular school. This leaves the Anglo-vernacular school, the Anglo-vernacular and vernacular boarding departments, and the care of the sewing school. We closed our boarding departments again this summer because it did not seem wise to leave the girls in the compound where building was still going on, and where workmen would be around more or less continuously all the summer. Dr. Ballantine and Mr. and Mrs. Edward Fairbank kindly let us use their dormitories, so we sent the older girls to Rahuri with one of the matrons and a few of the little girls to Vadala with the other matron. Most of our girls go home for their vacations, but usually there are about twenty-five or thirty left for whom we are responsible.

This past term a most interesting Brahman girl, the daughter of the

sub-judge in Ahmednagar, has been studying in the third English standard in our school. We have sometimes had an occasional Brahman girl in the vernacular department of the school. But I do not know when there has been a Brahman girl in the Anglo-vernacular department. Usually they get married long before they have had a chance to study as far as this; or, even if unmarried, their parents are not willing that they should attend school. Champa's parents, however, are among the more advanced and radical Brahmans, and Champa has not only attended school but has made friends with some of our low-caste Christian girls, and has often stayed to play games with them in the afternoon. There was some talk of Champa's being married this summer, however, so I am not sure that she will return to school.

Mrs. Churchill's death was so sudden and unexpected that I can hardly yet realize that she has gone. It seems strange that four of our mission should have been taken within a year—Mr. Lee, Mrs. Harding, Mr. Karmarker, and now Mrs. Churchill. Mr. Churchill and the two boys will live for the present with Mr. and Mrs. Burr at Riverside. This leaves the new ladies' bungalow, Holyoke, unoccupied, so probably Miss Harris and I will move into it about the beginning of July and begin housekeeping there together. Then we shall be ready to welcome the third worker for the girls' school whom Miss Lamson said you were all trying your best to find!

Miss Elizabeth Baldwin writes from Kusaie, Micronesia:—

Since the coming of the new scholars from the Marshall Islands in March, there has been almost constant illness in this school with the dengue fever and mumps, and some are still laid by. My sister and I both had quite a severe attack of the fever but are well and strong again now.

We are laboring to conquer the new language required in this school, my sister taking the Marshall and I the Gilbert to commence on. We spent a few days around at Lellu on the other side of the island two weeks ago, and there we met some Truk people. We had a meeting with them and enjoyed being with those with whom we could converse freely in their mother tongue. It was also a pleasure to join with the Kusaiens on Sunday in their morning, afternoon and evening services. The Kusaiens are a very interesting people and we consider that they have done wonderfully well when it is remembered that up to the present time they have only about one half of the books in the New Testament

translated into their native language. The king is not only a Christian but is a deacon in the church and active in service. The German Commissioner at Ponape has now sent him word that as he is the chief ruler of his people, he must not hold any office in the church, nor take active part in its control. He feels very loath to give up his church work, and we do not yet know what will be his decision in the matter. There is one of his daughters in this school, a nice, bright girl of fourteen.

In all there are enrolled in this school at the present time, forty-one girls and eleven boys. The new building is very nice and presents an attractive appearance in its new coat of white paint. Situated as the building is on the summit of a hill and near the ocean, we almost always have some breeze, and as a rule the nights are cool and comfortable.

The soil of Kusaie is fertile and we have already been able to enjoy cucumbers, musk melons, tomatoes and lettuce of our own planting. After the typhoon the banana trees did not do well, but are just beginning to pick up again and bear good bunches of fruit, for which we are very thankful, as they form an important part in the food of the school.



PROGRAMS AND PROGRAM MAKING

BY MRS. P. O. RHODES

This is a vital subject and most important, for if we do not have interesting programs how can we hope to keep our new members? After attending a few times as a matter of curiosity or from a sense of duty, they will soon allow other duties to keep them away and shortly there will be a noticeable falling off in attendance. Many leaders wish to have interesting meetings but lack the ability to make them so. For this reason and in order to bring as many of the members as possible into close touch with the work and with each other, the program committee should be carefully chosen and should usually be changed every two years at the longest.

Some meetings lack variety,—that which excites curiosity and interest. Some are so carelessly put together that there is no system or unity of thought. We need to present old truths in new and attractive forms; to

make the meetings full of life and spirituality for the sake of the faithful ones who attend, however monotonous the programs may be. Surely these "old stand-bys" should have their reward! Literary clubs and other societies are very particular about their programs. Much more should we be, since we as a missionary society are doing the greatest work in the world. Did you ever know a society with bright, interesting programs to disband? Ponder that and you will see the wonderful importance of giving much care to the making of programs. Some societies still make the main part of their programs consist of readings from the missionary magazine. Selections from letters and articles may be used judiciously but every efficient member reads her magazine at home and comes with her mind full of it. So it is not very enlivening to hear pages of it read even by a good reader, and worse yet if it happens to be a poor reader who spoils the sense of the article by her inflections or wearies the patience by a low, indistinct utterance. For the sake of the member who has not read the news in the last missionary periodicals, short and crisp items may well be told by several appointed as a Current Events committee from time to time.

To have good programs takes time and thought. "Good programs do not happen; somebody makes them." Usually several "somebodies" have a part in such making! We cannot succeed in any line,—house-keeping, business or professional, unless we are willing to take time for it. To prepare the programs is the business of the program committee in consultation with the president. This committee should consist of the brainiest workers and should be appointed several months before the beginning of the year. That is, if the plan in your auxiliary is to begin the new line of study in September or October, the committee should be appointed in April or May. As the new text-books for the United Study of Missions are published in the late spring, and as the lectures on these books are given at the summer schools, most of our auxiliaries begin the text-book in the fall. In any case, sufficient time should be allowed the committee for preparation so that the programs may be published and ready for use at the first meeting. Programs may be printed or typewritten. It gives the society a working plan to go by so that each member has an idea of what is to come and may be thinking along the line of the meeting from month to month. It also gives proper prestige to the work of the missionary society. At first thought it may seem a needless expense but those societies which have tried it find that it pays and regard it as a part of the annual expense of the society.

Given then the consecrated, joyful, spirited workers, the next thing is to secure helps. Ask the other societies in town for their programs in exchange for your own,—to be ready later. Search all your books and papers for material, but have all linked together in the missionary plan. Program making is full of possibilities. Material for it is bountiful. In addition to the United Study text-book and the *How to Use*, almost all the Woman's Boards now publish suggestive outlines for a year's study of the various mission fields where they have work. Other helps may be found in current missionary magazines as suggested above, in reports of missionary conventions, in the leaflets advertised on the cover of our magazine, which may be adapted to your purpose. And most of all, perhaps all unsuspected, in the hearts of your workers may be depths of thought, the richest of spiritual culture, the most original thoughts and plans which it is your privilege to set in motion to benefit the world of missionary workers. Make Scripture lesson, prayers, songs, papers, talks, readings and discussions bear directly on the topic of the day. Use as many different women as you can, thus passing the benefits around and developing all. For who cares to hear Mrs. B. talk or Mrs. A. sing at every meeting be they ever so talented?

The meeting place sometimes affects the program. A dreary, ill-lighted or cold room has a depressing effect upon speakers and listeners. Some societies always meet in the church parlors. This has its advantages in having singing books, blackboards and maps ready for use, but new surroundings add interest to the occasion and it does people good to open their homes in these days of lagging hospitality.

Do not attempt to crowd too much into one program. Aim to give in turn due attention to all phases of missionary work—at home and abroad,—evangelistic, educational, industrial, medical and literary. Seek to have both original talks and papers and also short selected readings on the same program. The woman who would utterly refuse to write a paper or prepare a talk will cheerfully accept a brief selection to read. The meeting should always be so planned that one may feel perfectly safe in inviting in the uninterested friend with the certainty that she will be converted before she leaves! Aim to produce results. If the members are not growing in knowledge, interest, consecration and giving, there is something wrong with the programs. Better examine them. The form may be all right but may lack the prayerful spirit without which all fails. Prayer in planning, seeking to know the Father's will and asking the Father's power; prayer in preparing each number

that it may do the good intended; prayer in pushing the program through to the conclusion, and prayer at parting that the lesson received may remain with each one,—herein lies the secret of power.

To conclude:—

A PROGRAM	}	Should be	{	Planned.
				Prompt.
				Purposeful.
				Pertinent.
				Profitable.
				Prayerful.
				Published.
		May contain	{	Prayer (always).
				Portions of Scripture.
				Prose readings.
				“Palavers” (talks and discussions).
				Praise (songs).
				Practical work (business).
				Pleasantries (social hour and refreshments).

—Adapted from *Woman's Evangel*.

SUGGESTIONS

1. In planning your year's meetings do not forget the observance of a Literature Day, when special effort is made to present the leaflets and publications of the Board and to secure new subscribers. Advertise the Prayer Calendar early in the season, and have sample copies at the meetings.

2. In planning for Christmas remember that a subscription to *LIFE AND LIGHT* and the *Dayspring* will be acceptable to some of your friends. Shut-ins much appreciate the Prayer Calendar at Christmas. *Everyland* is a charming gift for boys and girls.

3. In writing to your Board for leaflets and helps, please be definite. Do not say, “Please send me something for a foreign missionary meeting.”

4. We shall be glad to publish in this department of *LIFE AND LIGHT* during the next six months sample programs on the study text-book. They may be suggestive for societies starting later with their year's study. These must be brief outlines.—THE EDITOR.

THE GOLDEN ANNIVERSARY GIFT

Aim : \$250,000 for Buildings in Five Years

The money which has come to the treasury for various buildings has brought our Golden Anniversary Gift up to a total of \$8,266.06. This amount is distributed as follows :—

Smyrna, Turkey	\$2,630.00
Mardin, “	586.42
Van, “ new building	689.00
Hartford Branch has pledged \$2,311	
Van, Turkey, remodeling	1,000.00
Van, “ furnishing	53.00
Chihuahua, Mexico	1,015.41
Matsuyama, Japan	237.23
Barcelona, Spain, library shelves	200.00
Undesignated	1,855.00
	<hr/>
	\$8,266.06

The receipts for Smyrna have been a disappointment and only by a special arrangement has it been possible to secure the new site for the school. The arrangement is, however, only temporary, and it is most earnestly hoped that generous gifts will soon come to hand to provide the requisite \$8,330 for the purchase of the land.

THE MISSION OF A MITE BOX OR THE MIGHT OF A MISSION BOX

It was almost time for the missionary circle of Bethany Church to adjourn when the treasurer said, half apologetically, “Please, don’t forget, ladies, to take your missionary mite boxes. You know we are to bring them in for our thank offering in November.”

“I don’t think I will take one this year,” said pretty little Mrs. Evans, “it’s such a childish way of getting money. If one has anything to give I believe in just giving it without fuss nor feathers.”

“That’s just what I think.”

“I’ve been feeling for some time that we had outgrown the mite box.”

During the chorus of exclamations the pastor’s wife sat silent. Then, as she saw the women turning toward her, as with an involuntary glance

to the leader, she said quietly, "Before we decide against our old friend, the mite box, may I tell you how it seems to me? I know there is a foolish and a small way to use a mite box, and for that I have not a word of defense, but my mite box is different. It's an institution in our house, and really I shouldn't know how to keep house without it.

"To begin with, the funny little old-fashioned box was my mother's. I begged it of her on my wedding day when I was going out to the strange new life as a missionary's wife on the frontier. It seemed so like a piece of home, associated with all my memories of my mother's face all lighted from within.

"Ever since it has gone with us to the different churches. I remember those first years on the windy prairies I used to drop a penny in for very joy whenever a letter brought news of the dear home folks back East. Then when baby came and my heart overflowed with happiness I used to teach his baby fingers to push the pennies in freighted with prayer and joy.

"And when God took him it seemed as if my heart was breaking, when one day I picked up the little box and it spoke to me; spoke of mothers whose babies went from them into a black unknown, terror haunted. I thought of mine in the Good Shepherd's arms, and something hard and cold in my heart gave way, and I could pray. Oh! how I thanked God for my hope in the gospel. I remember that I put a shining coin in because I had to express the peace welling up in my soul.

"I can't begin to tell you how that blessed box is woven into our lives. The children love to put in birthday 'thank yous,' and good-time pennies, and there isn't a joy or sorrow that the little box doesn't have a share in.

"You know ministers can't give great gifts, but I know the hundreds of little coins that crowd my box every year are heavier with love and penitence and thanksgiving and prayer than any offering I might make at any one time could possibly be. When I shake them out of the old box so patched and mended I can often tell what they are for,—the ten-cent pieces and quarters, I mean,—for they stand for such particular providences and mercies.

"Of course you all know best about your giving, but I should just have to keep on with my box, it is such a jogger of my memory when I am tempted to forget the many mercies."

This was a long speech for the pastor's wife. But when she raised eyes bright with tears to the quiet circle that stood about her, one of the

women said, "Give me that mite box quick. I'm going to see if I can't fill it in a new spirit this year."

"I'm just ashamed of myself," said little Mrs. Evans, "that I started the women the wrong way. A big Thank Offering is going into mine this minute, you blessed little shepherdess, because we have you to help and lead us."

When the circle finally broke up there was hardly a box left for the faithful treasurer to dispose of. As for the pastor's wife, she gleefully popped a ten-cent piece into her already heavy box that night as she said, "You blessed box, you have helped to warm a good many hearts with the joy of offering to-day."—*The Helping Hand*.

OUR BOOK TABLE

The Goodly Fellowship. By Rachel Capen Schaufler. Published by The Macmillan Company. Pp. 325. Price, \$1.25.

The writer of this novel of missionary conditions and experiences is a member of the Schaufler family so well known in the foreign and home field of Christian work. The fact that the book is published by The Macmillan Company, and, appearing in May, was reprinted twice the next month, speaks well of its popular qualities. Benjamin Labaree, the Presbyterian missionary who was murdered on the foreign field, was a brother-in-law of the author. A similar tragedy occurs in the story, and the Christ-like spirit shown by the missionary community would be a revelation to the outside world.

The great value of the book lies in reaching many who would never read a magazine nor attend a meeting where missions was the subject, and showing to such the environment of our missionaries and the spirit of self-sacrifice and service daily lived by them.

A Half Century Among the Siamese and the Lao. By Daniel McGilvary, D.D. Published by Revell Company. Pp. 435. Price, \$2 net.

When Dr. McGilvary was more than seventy-five years of age he was urged by Arthur J. Brown, foreign secretary of the Presbyterian Board, to write his autobiography. In the *Appreciation* by Dr. Brown which

prefaces the volume he says: "I told him that he could not spend his remaining strength to any better advantage to the cause he loved than in preparing such a volume."

While the missions to these people belong to the Presbyterian Board rather than our own, yet in these days of wide outlook and increasing unity we are glad to read of what "one of the great missionaries of the Church Universal has accomplished." Mrs. Curtis, the author of *The Laos of North Siam*, says of Dr. McGilvary: "Neither Carey nor Judson surpassed him in strength of faith and zeal of purpose; neither Paton nor Chalmers has outranked him in the wonders of their achievements, and not one of the other hundreds of missionaries ever has had more evidence of God's blessing upon their work."

The final editing of the book fell upon the brother-in-law of the author, Prof. Cornelius B. Bradley of the University of California.

The book is enriched by illustrations, an index and two maps.

G. H. C.

Everyland. In addition to its usual variety of attractive stories and articles for the boys and girls, the September *Everyland* publishes "The Child and the Magazine," by Mrs. Peabody. This paper was read before the New Century Club of Philadelphia and will interest the fathers and mothers who desire to provide bright and worth-while magazine reading for their sons and daughters.

KOREAN CHRISTIANS ON TRIAL

The Japanese police arrested last winter about one hundred and twenty Koreans, charging that they had entered into a conspiracy to assassinate Governor-General Terauchi. News of the matter was withheld for a good many weeks. Something like eighty-five of those arrested are Christians, largely the students and teachers of a boys' school belonging to the Presbyterians in Northern Korea. Several leading men of the church there were included. Among others arrested was Mr. T. H. Yun, President of our church's school for boys at Songdo, in an entirely different section of the country.

These prisoners were finally brought to trial the beginning of July. Then it transpired that they had been subjected to severe indignities, including much physical torture, to make them confess guilt. Several confessions thus wrung from them were flatly repudiated at the public hearing. The questioning to which they were then subjected showed

that the Japanese police were trying to make out the ordinary meetings of Christians to be seditious gatherings. Attempts were even made to show that the Bible inculcates doctrines antagonistic to loyalty.

Dr. Pinson reached Seoul on July 19th, the trial being still in progress. By that time the questioning of the accused by the presiding judge had exhibited so hostile an attitude on his part and so determined an effort to make all the prisoners admit their guilt that the spectators at the trial were in a state of considerable indignation. The missionaries had already written letters of protest to their friends at home. The attorneys for the accused finally presented a petition that the three judges of the court be declared incompetent because of prejudice and others substituted for them. Meantime private representations were being made to the Japanese Ambassador at Washington by the officers of the various boards concerned and others. It is at this juncture that we go to press. Without positive information on the subject we assume that the petition of the attorneys has been granted, and that justice will now be done. The Japanese government cannot afford to be a party to petty persecution based on imaginary treason hatched in the suspicious minds of overzealous police officers. Still less can it afford, in Korea or elsewhere, to be put in the attitude of persecuting Christians because they are Christians.

Our news is that Mr. Yun is bearing his tedious imprisonment sturdily and nobly, with no sign as yet of physical breakdown. Probably by the time these lines are read more definite and, we trust, more favorable news will have come by cable to the daily press.—*The Missionary Voice.*

ANNUAL MEETING OF THE WOMAN'S BOARD OF MISSIONS

The forty-fifth annual meeting of the Woman's Board of Missions will be held, by invitation of the Andover and Woburn Branch, with the South Church in Andover, Mass., November 13 and 14, 1912. The preliminary meeting will begin at 2 P. M., Tuesday, November 12, instead of 10 A. M., as heretofore. The ladies of Andover and vicinity offer entertainment to accredited Branch delegates from a distance and to women missionaries of the Woman's Boards and the American Board. Application for such entertainment should be made to Mrs. M. S. McCurdy, Andover, Mass., chairman of the hospitality committee, by October 1st.

Mrs. McCurdy will also aid those who desire to meet their own expenses in finding pleasant boarding places.

No reduced rates will be given by the railroads.

WOMAN'S BOARD OF MISSIONS

Receipts from July 18 to August 18, 1912

MISS SARAH LOUISE DAY, Treasurer.

Aloha Camp, 12.40; Friend, 250, Friend, 1.	263 40	<i>Longmeadow.</i> —Mrs. Annie C. Leete, 15 00	
MAINE.		<i>Middlesex Branch.</i> —Mrs. Frederick L. Cladin, Treas., 15 Park St., Marlboro. Natick, For. Miss. Dept., 30; Northboro, Friend, 10, Lyman Soc., 10; Sherborn, Ladies' Miss. Study Club, 12; West Medway, Aux., Friend, 16,	78 00
<i>Western Maine Branch.</i> —Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Portland, High St. Ch., Children of Cov., 2, Woodfords Ch., Aux., 23.36, S. S., 2.88; Portland, South, Meeting House Hill Ch., Aux., 10; Westbrook, Warren Ch., Aux., 25,	63 24	<i>Newtonville.</i> —Mrs. D. Brewer Eddy,	100 00
LEGACY.		<i>Norfolk and Pilgrim Branch.</i> —Mrs. Mark McCully, Treas., 115 Warren Ave., Mattapan. Braintree, First Ch., Aux., M. A. K., 10; Easton, Aux., 22.50; Stoughton, Aux., 4; Weymouth, East, Jr. Dept., S. S., 5,	41 50
<i>Auburn.</i> —Mrs. Frances M. Richards, through Aux., High St. Ch., and Treas. of Western Maine Branch,	50 00	<i>North Middlesex Branch.</i> —Miss Julia S. Conant, Treas., Littleton Common. North Leominster, Aux., 10.50; Shirley, Aux., 8,	18 50
NEW HAMPSHIRE.		<i>Old Colony Branch.</i> —Miss Frances J. Rannels, Treas., 166 Highland Ave., Fall River. Attleboro, Second Ch., M. C., 72; Fall River, Aux. (Len. Off., 10), 120, Central Ch., Jr. Dept. S. S., 25, Sr. Willing Helpers, 125, C. R., 15.56, First Ch., Friend, 10; New Bedford, C. R., 40; North Middleboro, C. E. Soc., 10; Westport, Aux., 5; West Wareham, Friend, 30,	452 56
<i>New Hampshire Branch.</i> —Miss Elizabeth A. Brickett, Treas., 69 North Spring St., Concord. Atkinson, Aux., 20; Barrington, Aux., 25; Exeter, Aux., 5; Greenfield, Aux., 10.50; Jaffrey, C. E. Soc., 7; Manchester, South Main St. Ch., Aux., 40; Milford, Aux., 18.60; North Hampton, Aux., 21.50; Salmon Falls, Aux., 22.64; Troy, Aux. (25 of wh. to const. L. M. Miss Pauline Lowe), 30,	200 24	<i>South Hadley.</i> —Mt. Holyoke College, Y. W. C. A.,	93 75
<i>North Hampton</i> —L. F. M. S.,	15 45	<i>Springfield.</i> —Mrs. W. R. Wood,	100 00
Total,	215 69	<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Fund, Friend, 202.80; Holyoke, First Ch., Aux., 18.59, Grace Ch., S. S., Mrs. E. B. Robinson's Cl., 10, Second Ch., The Airinsha, 6, C. R., 5, Agnes R. Allyn Mem. Fund, 25; Longmeadow, C. E. Soc., 10; Monson, Aux., Mrs. C. O. Chapin, 10; Springfield, Hope Ch., Aux., 31, Mission Reserves, 25, South Ch., Aux., 43.85,	387 24
VERMONT.		<i>Suffolk Branch.</i> —Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Boston, Old South Ch., Aux., Friend, 250, Union Ch., Aux. Mem. to Miss Mary L. Page, 200; Brighton, F. M. S., 40; Brookline, Mrs. George A. Hall, 200; Cambridge, In Memoriam, 20, North Ch., Y. L. M. S., 50.81, Pilgrim Ch., Woman's Miss. Soc., 45; Dorchester, Second Ch., Aux., 51.56, Village Ch., Aux., 7; Foxboro, Bethany Ch., Aux., 35; Jamaica Plain, Boylston Ch., S. S. C. R., 10.41, Central Ch., Aux., 65; Mansfield, Woman's Union, 10; Newton, Eliot Ch., Woman's Assoc., 100; Rosindale, Jr. C. E. Soc., 10; Roxbury, West, South Evangl Ch., Woman's Assoc. (Easter Off., 48.20), 53.82; Somerville, Broadway Ch., Aux., Friend, 60, First Ch., 20, Highland Ch., Women Workers, 10, Prospect Hill Ch., Prim. Dept., S. S., 5; Waltham, C. R., 5,	1,248 60
<i>Vermont Branch.</i> —Miss May E. Manley, Treas., Box 13, Pittsford. Barre, Aux., 9.21; Bellows Falls, Mt. Kilburn Soc., 25; Burlington, College St. Ch., Aux., 6, First Ch., Aux., 50; Castleton, C. E. Soc., 4; Essex Junction, Aux., 10; Milton, Aux., 20; Orleans, Aux., 20; Peacham, Aux., 15; Pittsford, S. S., 9.58; Saxton's River, Merry Rills, 2; Sudbury, Aux., 12.72; Waterbury, Aux., 14.82; Williston, Aux., 10,	208 33	<i>Worcester Co. Branch.</i> —Mrs. Thomas E. Rabb, Jr., Treas., 12 Clearview Ave., Worcester. Sturbridge, Ch., 5; Worcester, Miss A. M. Robinson, 6,	11 00
MASSACHUSETTS.		Total,	2,826 90
<i>Andover and Woburn Branch.</i> —Mrs. E. S. Gould, Treas., 58 Thordike St., Lawrence. Andover, Friends, 10; Malden, Friend, 20,	30 00		
<i>Barnstable Association.</i> —Miss Carrie E. Mitchell, Treas., South Dennis. Barnstable, West, Off. at Semi-ann. Meet., 5.08; Falmouth, First Ch., Woman's Union, 41.20; Falmouth, North, Aux., 18.50; Hatchville, Aux., 4; Orleans, Len. Off., 2; South Dennis, Len. Off., 2.50,	73 28		
<i>Essex South Branch.</i> —Miss Daisy Raymond, Treas., 120 Balch St., Beverly. Danvers, Maple St. Ch., Aux., 89; Essex, Dan. of Cov., 15; Hamilton, Aux., 4.35; Lynn, North Ch., C. R. 3.10; Lynnfield Center, Aux., 20; Middleton, Aux., 4.02; Peabody, South Ch., Jr. Y. W. C. A., 5, West Ch., 7; Salem, Tabernacle Ch., Dan. of Cov., 20,	167 47		
<i>Franklin County Branch.</i> —Miss J. Kate Oakman, Treas., 473 Main St., Greenfield. Greenfield, Second Ch., Aux.,	10 00		

LEGACY.

Dedham.—Miss Martha C. Burgess, by Sarah K. Burgess, Extr., 1,000 00

RHODE ISLAND.

Rhode Island Branch.—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Providence, Pilgrim Ch., Aux., 28.50, C. R., 10.10, Union Ch., Jr. C. E. Soc., 5; Woonsocket, Globe Ch., C. E. Soc., 4, 47 60

CONNECTICUT.

Eastern Connecticut Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Lebanon, Goshen Band of Workers, 2.36; Westminster, Ch., 2.50, 4 86
Hartford Branch.—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Friends, 53 00
New Haven Branch.—Miss Edith Woolsey, Treas., 250 Church St., New Haven. Inc of Invested Fund, 8; Friend, 300; Friend, 25, 333 00

Total, 390 86

LEGACIES.

Bridgeport.—Malvina D. Lewis, by F. T. Staples, Extr., 1,061 07
Colchester.—Mrs. Martha C. Linsley, through Aux. and Treas. of Eastern Connecticut Branch, 100 00

Total, 1,161 07

NEW YORK.

Binghamton.—First Ch., Mrs. C. C. Jackson, 15 00

PENNSYLVANIA.

Miss Martha Birchard, 6 00

FLORIDA.

Orange Park.—Normal School, S. S., 1 59

OHIO.

Hamilton.—Miss Julia M. Goodman, 10 00

MINNESOTA.

Minneapolis.—Miss Mary T. Hale, 6 00

IOWA.

Charles City.—Mrs. Malcolm Dana, 3 00

TURKEY.

Aintab.—School Children of Hassan Iseyli, 1 71

Donations, \$3,349 28
 Buildings, 554 00
 Specials, 156 04
 Legacies, 2,211 07

Total, \$6,270 39

TOTAL FROM OCT. 18, 1911 TO AUGUST 18, 1912.

Donations, \$87,641 13
 Buildings, 11,057 04
 Work of 1912, 4,886 55
 Specials, 2,214 64
 Legacies, 17,094 63

Total, \$122,893 99

GOLDEN ANNIVERSARY GIFT.

Previously acknowledged, \$7,712 06
 Receipts of the month, 554 00

Total, \$8,266 06

WOMAN'S BOARD OF THE PACIFIC

Receipts for July, 1912.

MISS HENRIETTA F. BREWER, Treasurer, 770 Kingston Ave., Oakland, Cal.

CALIFORNIA.

Northern California Branch.—Mrs. E. V. Krick, Treas., 1433 Clay St., San Francisco. Berkeley, First, 75, North, \$44; Oakland, First, 45, Gift of Mrs. M. Brewer, 100; Sacramento, Young Ladies' Outlook Club, 6; Saratoga, 12, Gift of Mrs. John Bell, 50; San Jose, 125, 421 44

Southern California Branch.—Mrs. S. E. Hughes, Treas., 56 Worcester Ave., Pasadena. Claremont, 25; Highland, 40; Long Beach, 20; Los Angeles, Bethlehem, 5, First, W. Soc., 187.05, C. E., 39, Plymouth, 40; Ontario, Cradle Roll, 2.15; Pasadena, First, 35; Rialto, 10; Riverside, W. Soc., 5, C. E., 25, 424 20

IDAHO.

Idaho Branch.—Mrs. W. L. Phelps, Treas., 111 W. Jefferson St., Boise. Mountain Home, 8; Poocatello, 10, 18 00

OREGON.

(June and July.)

Oregon Branch.—Mrs. A. L. Cake, Treas., 421 W. Park St., Portland. Atkinson, Memorial, C. E., 2; Corralis, 5; Ebe-

nezer, 15; Forest Grove, 30; Gaston, 5; Hillsboro, 16; Highland, 25; Has-salo, 11.25; Portland, First, 72.80, Cradle Roll, 3, Gift Mrs. F. M. Warren, 100; Salem, Mrs. Bauer's S. S. Cl., 31; Sunnyside, Aux., 11.43, C. E., 15, Cradle Roll, 1.38; University Park, Cradle Roll, 65 cts., 344 51

UTAH.

Utah Branch.—Mrs. G. H. Brown, Treas., 250 S. 8th St. East, Salt Lake City. Salt Lake City, First, 15 00

WASHINGTON.

Washington Branch.—Mrs. Everett Smith, Treas., 1533 W. 18th Ave., Seattle. Anacortes, 17.60; Deer Park, 35; Pullman, 5; Ray, 8; Seattle, Green Lake, 30, Pilgrim, 235, Plymouth, 100, Girls' Club, 15, Mustard Seed Soc., 15, Gertrude Gascoigne Circle, 15, Mrs. Hawkins and friends, 7.50; Sylvan, 5; Walla Walla, 114.50, 602 60

Total, 1,825 75

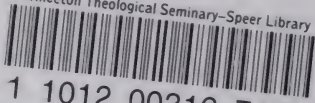
ROSA B. FERRIER, Asst. Treas.

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